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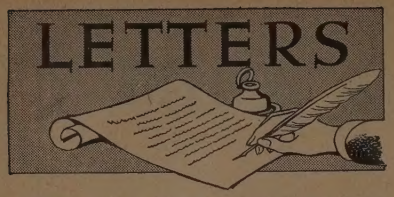
THE Lutheran WITNESS

Using Every Resource for Soul Winning



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

A SAFEGUARD FOR YOUTH

DEAR EDITORS:

Regarding the letter captioned "What About Fraternities and Sororities?" (August 7). . . . If we truly believe the Holy Bible to be God's Word, a book of truth, then we must also believe in the truth of the words as recorded in Prov. 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." . . . If a child has had the kind of Christian home training and influence that every Christian child should have up to the time he goes off to college, he should be sufficiently fortified against the forces of evil that he can be trusted to make a wise choice of his associates. . . . The fact that there does occur much ungodly behavior among youth of supposedly Christian homes is an indictment against the effectiveness of the home life and training of such youth. . . ."

Sheldon, Wis. W. W. PHILIPP

PAGAN RITUALS ON CAMPUS

DEAR EDITORS:

"A Pastor's Wife," writing in the LUTHERAN WITNESS, August 7, 1951, expresses concern over the pagan rituals used by some campus fraternities. She is to be complimented for directing attention to this problem. Incidentally, Beta Theta Pi is not the only offender among national social fraternities.

The secret ritual of Delta Tau Delta, for example, contains references to "Hieros" and "Hermes," despite the fact that this fraternity uses a Christian prayer which closes with the words: ". . . through the merits of Jesus Christ, our Lord, to whom, with Thee, we ascribe all honor and glory forever. Amen."

The chapter with which I am familiar (located at one of the largest universities in the Middle West) has a meeting hall of a definitely religious atmosphere. As is custom in Masonic circles, there is an altar in the middle of the room. Upon it rests a Bible which opens almost automatically to the titles "Sins of the Jews" and "Dispersion of the Jews" (Book of Ezekiel).

During the ceremony the pledge is told that ". . . no true Delt in any sense ever retraces his steps from the altar where he registered his fraternal vow." To indicate this, the pledge must turn to the right after those words are spoken. He is invested with a grip. "The Grip," says the ritual, "is the special credential of a Delt and is one of our most important and carefully guarded secrets." To insure secrecy, the initiate is forced to take an oath.

The secret oath of Delta Tau Delta, founded in Virginia in 1858, reads as follows:

"I, . . . (name) . . . , in the presence of Almighty God and these witnesses, do hereby and hereon most solemnly and sincerely affirm, declare, promise, and swear that I will ever maintain inviolate and keep the secrets and mysteries of the Delta Tau Delta fraternity; that I will honor and observe its customs and obey its rules; that I will never, knowingly or intentionally, wrong or injure said fraternity or any member thereof; that I will give Delta Tau Delta lifelong allegiance, service, loyalty, and love; upon true and conscientious performance of all of which, without hesitation, equivocation, or mental evasion, fully accepting the same, both in letter and in spirit as officially interpreted and understood, I pledge my faith, my veracity, and my sacred honor. So help me God!"

Isn't this mixture of "Hermes" with the Christian religion somewhat inconsistent?

NAME WITHHELD

Change of Address

All Synodical Offices of

THE LUTHERAN CHURCH — MISSOURI SYNOD

formerly located at

3558 South Jefferson Avenue

St. Louis 18, Missouri

(Concordia Publishing House)

have been moved to the

LUTHERAN BUILDING

210 North Broadway

ST. LOUIS 2, MISSOURI

CO-AUTHORS

DEAR EDITORS:

. . . Due to an oversight I did not give full and correct information for your article concerning lodges (July 10, 1951, p. 226). . . . The book *Ev. Luterilainen Kansalliskirkko — Ensimmäset 50 Vuotta* ("The First Fifty Years of the National Ev. Lutheran Church") was co-authored by Dr. G. A. Aho and the Rev. J. E. Nopola, and the statement is to be considered a statement by both authors. . . .

Sebeka, Minn. R. W. HEIKKINEN

A VOTE OF THANKS FROM THE EVANGELICAL CHURCH IN GERMANY

In a letter to Synod's President J. W. Behnken, Dr. Herbert Krimm, director of Germany's Evangelical *Hilfswerk*, relayed to people and congregations of the Missouri Synod the gratitude of his Church for the aid given the German Church after the war. "The Lutheran Church — Missouri Synod in these years stood in the front ranks among our friends and benefactors abroad," he wrote in part. "None of us will ever forget your extensive child-feeding program in the fami areas of the East Zone and your will and active participation in supplying materials for processing. We shall never forget your liberal gifts of cellul by means of which it was possible revive church publications and to k alive the printing of church literature the hard-pressed Eastern Zone.

"All the help of the Missouri Sy passed through the hands of the *Hil werk*, and there is no one in Germa better able to judge the extent and eff tiveness of these great deeds. It is the fore an even greater pleasure for me, behalf of our Synod, to transmit to our unanimous resolution of thanks."

✠

ON THE COVER

A welcome is extended to worship at the nightly tent services conduc during the summer by the South Illinois District Trailer Mission. At hokia the Rev. A. O. Kaul (center), evangelist in charge, stands at the trance with Mr. Fred Bodendieck, el of Calvary, the sponsoring church at hokia. He is handing the Concordia P lishing House *Chapel Hymnal* to th who enter. Pastor Kaul also serves Church of the Lutheran Hour, Fairfi Ill., a young congregation which grew a result of trailer missions five years (See story page 302.)

✠

Morning Prayer

I say a prayer within my quiet room
Watching the light steal in and rout
gloom
As morning flames across the summer s
Faith is the shining torch I carry hig
With radiance wherever I may be,
Knowing God's light will ever shine on

Biddeford, Maine LOUISE DARCY

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All reports of ordinations, installations, ded tions, and anniversaries should be sent to Statistical Bureau, Concordia Publishing Ho St. Louis 18, Mo.

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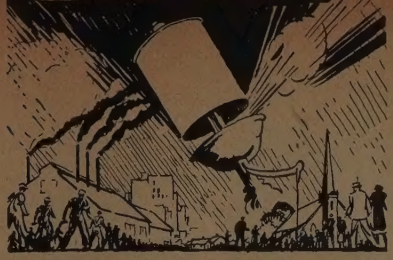
IE WHISTLE BLOWS!



By the REV. A. F. MEYER

Yonkers, New York

Labor Day week-end is a thing the past. The whistle blows, and workers return to their jobs. It is expected. There is no question t that.

he summer season is a thing of the "The whistle blows" in the ch, calling the children back to ay school, the societies to their ings, the workers to committees, the rank and file to the church ces. As soon as vacations are one expects every Christian to his place. There should be no tion about that either.

ut there is something wrong with above example. It is this: There vacation from God. There should vacation from the things of God. Acts 2:42 we read of the early stians: "And they continued steadin the Apostles' doctrine and wship, and in breaking of bread, in prayers." Steadfastly means it says — constantly, loyally. It ns that those who belong to Christ to church not only on Rally lay — not only when there is a paign put on for regular church dance — but every Sunday, rain ine, summer or winter, vacation or ing season. Anything less than falls short of the Biblical require- for church membership: "and continued steadfastly in . . ." In ?

oyal to Word and Sacraments

irst, doctrine. The man who loves world of sin has no love for the e and no love for the doctrine of Bible. He has no desire to hear spel sermon. For he is spiritually and does not know it! The man is alive spiritually knows it by love which he has for the same gs the Apostles loved: the doctrine ie Bible.

econdly, if we have love for God's d, then we will have love for stian fellowship. Throughout the neys of St. Paul we are impressed he eagerness with which he sought in every city the fellowship of be- ers.

f we are sincere about this busi- of going to heaven, then we should out in this world the fellowship nose here with whom we expect to eternally in heaven. Christian wship is possible with those who w Christ in faith and life.

ncidentally, parents know that r young people are safe in such wship. But Christian fellowship ld indicate more than that. Par- should know that their children and they themselves find greatest happiness and the highest type of friendship this side of heaven when they have fellowship with those saved in Jesus' blood.

The third point is a joyous experience. It is the Eucharist in the true sense of the term. If we are hungry for the good things of God, then we should be hungry for the Lord's Supper.

We could cite statistics to prove that the person who attends the celebration of Holy Communion regularly is blessed in his family and personal life. We could take the *Statistical Yearbook* and prove that the congregations which have a high ratio of Communion attendance are the strong, growing churches. Wherever people "continue steadfastly" in "the breaking of bread," there is a rich blessing, insuring our eternal life and assuring us of the abundant life in this world.

Nearer to God Through Prayer

The fourth point is a constant experience: "continuing steadfastly . . . in prayers." Prayer brings God near. As an illustration of how necessary prayer is in bringing the blessings of God near, we remember that Martin Luther says in the first part of the Second Petition: "The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also." Prayer brings the kingdom of God near. When God is near, there is nothing to fear. If ever in the history of the world we needed the Apostolic injunction "pray without ceasing," we need it today. The individual who prays without ceasing is not only prepared for possible catastrophes such as an atomic attack, but (and what is far more important) is prepared to meet the daily temptations in school, business, home, and family. "Watch and pray that ye enter not into temptation" (Matt. 26:41). If individuals should offer private prayers, then certainly Christians should gather together to pray with and for each other.

Why do not people appreciate the blessings which God is anxious to pour out upon them through the means of grace? Why do they not work together with one heart and mind in the things of Christ Jesus?

Perhaps they need the advice of the writer to the Hebrews, who, after assuring the believer of his personal salvation and admonishing him not to waver in the faith, added: "Let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The man who in his own home reads his Bible and prays needs something more! According to the inspired Word he needs the assembling of fellow Christians to "exhort one another." Why? One of the points mentioned is in Heb. 10:24: "Let us consider how to stir up one another to love and good works." (R. S. V.)

God's Plan Requires *You*

John, a very good member of the congregation, called on his friend Harry about coming to church. John found it a bit difficult to speak to his pal about this matter, but because in his heart he felt that Harry was missing so very much, he blurted out: "I have come over especially to see you about coming to church." Harry answered: "I don't need church. I read my Bible and pray at home." And there the conversation stopped! They sat in silence before the open fireplace. Then John arose, went to the fireplace, and with the fire tongs lifted first one blazing log, and then another, and then another until each was laid out separately on the bricks in front of the grate. He then sat down. There was silence as the logs burned briefly, flickered, and then sent up a wisp of smoke. The silence and the darkness deepened. Not a word was spoken, until finally Harry could not stand it any longer. "I know what you mean. If I remain alone, my faith will grow cold and die."

And now John found his tongue. "Yes, Harry," he said, "*you need* the warmth of our love and faith. But *we need* yours too. Every time you stay away from the house of God you are denying someone the encouragement which your presence and counsel could give. You need us, and we need you."

John was right! Harry was right! But both missed one big point. *GOD NEEDS* BOTH THE "HARRYS" AND THE "JOHNS" IN CHURCH EVERY SUNDAY. The plan God has announced for building the Church is "the assembling of the saints together"; "exhorting one another"; considering "one another to stir up one another to love and good works."

If we are to go along with God's plan, we will begin this coming Sunday to join in the program of God's Church, so that we may be helped, that we might help others, but especially that God might use our "assembling together" to build His kingdom.

From Stable to Bible School

Reseda Mission in the San Fernando Valley, Los Angeles County, Calif., grew so fast that time for Vacation Bible School was at hand without sufficient classroom space. Men of the church thought of the horse stable at the back of the congregation's building site. A few evenings busy with hammer and saw made the quarters attractive for 75 children. The three "inspectors" from the Southern California District Convention (l. to r.) are the Rev. A. G. Webbeking, mission counselor; the Rev. George Theiss of Church Extension; and Synod's Vice-President Arnold Grumm. On the roof, Herbert Ohlendorf and Raymond Kuhlow; at the left, Ronald Kleinberg, Chester Clark, Robert Worth, Kenneth Kleinberg, Allen Kuhlow with dog, and Ralph Kleinberg at the saw

Are We Making the Mos

By HERMAN A. MAYER, D. D.

Assistant Executive Secretary
Board for Missions
in North and South America

"A great door . . . is opened unto me." 1 Cor. 16:9. These words of the Apostle Paul, while spoken 1,900 years ago, are certainly applicable to our Synod today.

During the past two decades the Lord truly has opened more doors to us than we were ready to enter. No matter where we look, we can see these open doors even now.

Facts to Alert the Church

"Our District," writes the Rev. Louis Henze, Executive Secretary of Missions in the Atlantic District, "which has one fifth of the population of the United States, is wide open for the establishment of new churches. We have consistently opened a new congregation on the average every three months for many years, and the record shows that on the average every three months one of our congregations has become self-sustaining. Our task in establishing missions with the limited funds we have on hand allows us only to select the cream of the crop. In the New York City area alone there were 65 public housing projects since December, 1949, containing 78,587 families. Under private auspices there have been constructed 44 large-scale projects with 72,811 families. In the suburbs there have been an endless amount of new developments. We have now some very fine flourishing congregations in New England, and we continue to expand in that area."

Of all the States of the Union, California has had the largest population increase (53.3%) since the 1940 census. In Southern California 17 new areas, each with a population ranging from ten to sixty thousand, have come into being. These 17 areas comprise 310,000 people — and not a single Lutheran church!

Similar situations obtain in the Northwest District (Oregon, 39.6% increase, and Washington, 37.4%), the Southeastern District, in Florida-Georgia, and Texas.

The Government tells us that from 1940 to 1947 one half of the families in the U. S. have moved at least once. Forty per cent of these moved across county and State lines. One fifth of the families in the U. S. still move each year. This creates great problems for the Church, but it also brings great and challenging mission opportunities, if we are able to see and willing to accept the challenge.

In addition to the regular work of gathering people into congregations, there is an increasing amount of work being done by our Church in the so-called institutional mission program, in hospitals, sanatoria, asylums, in prisons, penitentiaries, and other institutions. Our 48 full-time institutional missionaries preached before 582,357 people last year. The record also shows that 261 adults were baptized and 291 were confirmed.

Then there is the work among the students at the many colleges and universities of our land. 485 pastors are active on various campuses. Twenty-three of them are devoting their full time to this work. In addition to serving our own Lutheran young men and women with the Word and the Sacraments, they also reach many non-Lutherans. This is one of the bright spots of student work. Last year 5,379 non-Lutheran students came into contact with the Lutheran Church and became regular attendants at the services. 322 of them were added to the Church by confirmation.

Our chaplains in the Armed Services have a similarly blessed ministry.

Many foreign groups are coming to America. Canada has had a large influx of refugees and DP's. In Toronto e. g., there are 3,800 Estonians, 2,000 Latvians, and several hundred Lithuanians. Many of them are fellow Lutherans. Others have become accessible to the Gospel. The Ontario District has launched an intensive mission program among these people and at its recent District convention received nine foreign-tongue pastors, principally from the Baltic regions of Europe, as members of Synod. Similar groups large and small, in various parts of our country, offer new opportunities and new contacts. Truly the doors are open.

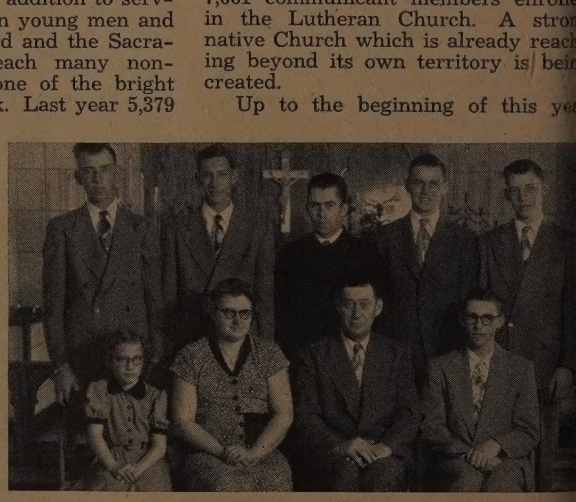
Flourishing Foreign Missions

A glimpse into our more distant fields reveals the same unbounded opportunities. Our mission successes in Africa have been "explosive." After 15 years there are 23,237 baptized and 7,061 communicant members enrolled in the Lutheran Church. A strong native Church which is already reaching beyond its own territory is being created.

Up to the beginning of this ye

Brought by Fellow Christians

By Baptism and confirmation the entire Edward Lohse family accepted Christ last Palm Sunday. Pastor O. A. Sylwester of St. Paul's, Eden Valley, Minn., reports that one of the factors leading to their acceptance was the testimony of the members of St. Paul's. Front row, left to right: Betty, Mrs. and Mr. Ed. Lohse, and James; back row, left to right: Robert and Norbert; Pastor Sylwester; Edward and Ronald



irst Japanese Lutheran Congregation at Johnson Air Force Base, Japan

congregation at the Air Base, located t 25 miles from Tokyo, is in charge of Tokyo pastor, the Rev. Geo. Shibata. vn on the photo are Missionary Max legner (left, middle row) and Chaplain Martin W. Baumgaertner (front, right)

Our Resources?

were 36 native pastors in India. in March, 1951, one single semi- llass added 34 more native Indian s! These new men will release of our American missionaries for elistic work and will enable them er new mission fields which have beckoning.

nk of primitive natives in the nds of New Guinea so eager to he Word of Life that the first which was erected had to be for 1,000 people. Audiences of o 1,500 are not unusual in New a.

er three years of work in Japan workers cannot cope with the unities which face them daily. te of the large missionary per- they are overwhelmed with sts for Bible classes, Sunday s, and preaching services in parts of Japan.

spite of opposition our Church ining strength in Mexico and al America. We have a fertile n field among large masses of who have been spiritually neg-

South America we already have fully organized Districts. The District is the tenth largest of 4 Districts of Synod. Forced by ars to limit the use of the Ger- anguage, both the Brazil as well Argentine District are beginning to reach more and more of the people in the languages of their respective countries.

How are we to meet these opportunities? They can never be met by the clergy alone. We need the help of that mighty force represented in the laity of our Church.

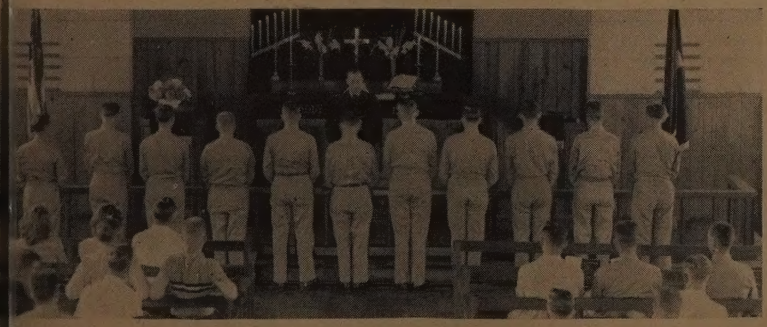
Enlisting the Laity

Great missionary movements of the Church have always had their root in a consecrated and active laity. The Lutheran Church — Missouri Synod has a laity that is well indoctrinated and qualified to serve. In our endeavor to seek new opportunities for service let us not overlook the splendid service which the laymen and the women of our Church are doing even now. What a tremendous force we have when we think of our 234,007 voting members! Or the 176,372 women engaged in organized work, or the young people who are members of the youth organizations of the congregation, the District, and the Synod! Or think of the 29,340 Sunday school teachers and the 1,924 Bible class teachers! What an army of workers! But we need more — the army is much too small.

Every man, woman, and child must become aware that he is "saved to serve." As President L. J. Sieck of Concordia Seminary, St. Louis, stated it: "The crying need of our Church is not only a greater financial income to carry on the blessed work of the Kingdom among men . . . but it is the need of manpower, of more and better-trained laymen and women to carry out the divine commission of our Lord. To give only an indication of the vast requirements of manpower and womanpower which are called for, if our Church is to carry on a progressive program of expansion during the coming years, we mention the following: We shall need at least 15,000 additional Sunday school teachers if the enrollment of our Sunday schools is to reach the set goal of 500,000 pupils in the near future. We shall need 6,000 to 8,000 more Bible class teachers if a third of our communicant membership is to be won for our increasing number of Bible classes. We shall need at least 25,000 more laymen who will identify themselves with the spiritual program of our congregations if we are to make an effective and sustained effort to reclaim our delinquent and almost-delinquent members. We shall need the active cooperation of the 1,211,254 communicant members if our Church is to live up to its highest potential in the field of personal evangelism — a field which continues to cry for immediate development."

A Program Under Way

The Milwaukee Convention gave specific direction to three boards, the Board for Parish Education, the Board for Missions, and the Department of Stewardship, to set up a program whereby our laity may be enlisted and trained for better Kingdom service. A joint committee has quietly done considerable work. It has outlined its work on three levels.



Servicemen Confirmed

in Martin Kretzschmar confirming a class of 13 at Camp Rucker, Alabama, on June 24, 1951. leven soldiers are shown standing at the altar rail because one had to leave for overseas and another was in the hospital. Three of the men were also baptized

A Start in Tuskegee, Ala.

Vacation Bible School and Sunday services, temporarily held in this tent, mark the beginning of a Synodical Conference mission in Tuskegee. Several Lutheran families there are eager to organize a congregation. The fact that this is the home of the famous Tuskegee Institute, which enrolls 3,000 annually, offers special incentive. In charge of the mission for the time being are the Rev. Wm. H. Griffen, newly ordained pastor for the Alabama field, and a vicar from Immanuel Lutheran College, Greensboro, N. C.

First of all, it hopes to give assistance to congregations and pastors in enlisting and training *all* members for Kingdom service. As the second step, the committee hopes to give attention to leadership training. And finally, a very important phase of the committee's work will be to provide guidance and assistance to the lay people who wish to serve the Church on a full-time basis.

An experiment in lay training and enlistment was conducted in Detroit, where Synod's Home Mission Board conducted a two weeks' mission training school for women.

In 1946 a movement was inaugurated by the Epiphany Conference in Detroit popularly known as the "Each One Reach One" movement. This has given rise to a systematic attempt to reach the unchurched. As a result of this emphasis, adult confirmations have risen sharply. Our lay people were encouraged to speak to their unchurched neighbors, friends, or relatives and to invite them to share with them the blessings of the Gospel.

Many lay people realized the joy of witnessing for the first time. Some very fine tracts and brochures, among them "Go — Tell," "Witnessing — What Is It?" and "Witness Where You Are," gave simple directions on the art of witnessing. No long training courses, no elaborate preparations, no intricate organizations are necessary. Let us ever keep in mind that "out of the fullness of the heart the mouth speaketh."

Tapping Unused Manpower

What about the great potential to be found among retired people in our congregations? With pensions and early retirements many men seek an outlet for their remaining energies. A retired Army man, who had always been an active church worker, offered his full-time services to one of the Districts of our Synod. He went from church to church and pleaded the cause of the Church Extension Fund. Another devotes much time to the promotion of the Lutheran Hour and the L. L. L.

A worker who had to retire for reasons of health has been devoting many hours in canvassing new communities and spotting new missions for our Church.

A retired farmer is very busy distributing tracts and other Christian literature.

A retired businessman makes regular visits to various hospitals in his city and speaks to the patients both in private rooms and in the wards.

No doubt there are as many opportunities for full-time or part-time service as there are people ready and willing to serve. This area of service needs further development and exploitation.

Wiser Use of Our Pastors

Our farsighted fathers founded a college and a seminary for the training of future church workers even before the organization of the synodical body. The training of pastors and teachers has not kept pace with the growth in communicant membership. From 1925 to 1950 Synod's communicant membership increased from 667,987 to 1,211,254. It just about doubled. The annual increase, approximately 2.5 per cent, has remained about the same through wartime and peace, through depression and prosperity.

But while the communicant membership increased by 2.5 per cent, the net gain of parish pastors was slightly less than 1 per cent per year. And the percentage of gain is becoming smaller. Careful studies reveal that the average need of 125 ministerial candidates, as at the present time, will rise to 350 ... 1980, if Synod continues to increase ... the same rate as in the past quar... century.

Provisions are being made to ... crease our supply of pastors. But u... the larger classes which are now ... rolled at our preparatory schools ... ready to enter the work, it behoo... us to use the available manpow... wisely. Some areas of our Chu... could get along with fewer past... We are no longer in the horse-an... buggy days, when it was desirable ... rural areas with a concentrated L... theran population to have a church ... school every few miles. We live in t... day of the automobile and the sch... bus. What does the record show? ... only have we many congregations ... rural communities four and five mi... apart, but a goodly number are o... two or three miles apart. Some of th... congregations are small and hold lit... promise for growth. Would it not ... possible to have such congregatio... consolidate and thus release pastors ... service in fields where people ha... little or no opportunity to hear t... Gospel?

We are thinking of three li... congregations, one in a small coun... town and two a few miles out of to... in opposite directions. All three co... gregations were numerically we... After long negotiations the two coun... churches were finally prevailed up... to join their efforts with the to... group. It meant giving up buildi... that were dear to them because ... sacred memories, hallowed grou... where their fathers lie buried in t... churchyard. But the amalgamat... has been a challenge to the pastor, ... has given new purpose to the work ... the church in that community. T... congregation is now well able to su... port its pastor. Its church prope... can be properly taken care of. M... money is released for missions. A b... ter youth program has been initiat... and the church has become an influe... in a wider circle.

There are other areas in Sy... where an amalgamation may even ... sult in opening or reopening a Ch... tian day school. Let other congre...

Front row, left to right: Pastors H. Kusils, Latvian, Kirkland Lake; H. H. Erdman, District Executive Secretary; C. T. Wetzstein, Chairman, District Missions Board; A. Lusis, Latvian, Toronto; L. Kostizen, Lithuanian, Toronto. — Back row, left to right: Pastors H. Lomej, Ukrainian, Toronto; J. Teras, Estonian, Ottawa; E. Lootsma, Estonian, London; O. Puhm, Estonian, Toronto; V. Sefers, Latvian, London; A. Briedis, Latvian, Noranda, Quebec

Foreign-Tongue Missionaries of Ontario District

study the reviving effects which 7 amalgamations of the past year upon the pastors and people in- d. Amalgamation may revive and dying congregations.

aking the Most of Our Schools

ne continuing strength of a church res thoroughness in its system of tian education. Our parochial ls are not only unique in Protes- sm, but they have added a strength e Synod which cannot be over- ated. We need our schools for trination and as missionary agen- Knowledge of doctrine, deep love he Savior, gratitude for God's ings, interest and participation in ch work, and appreciation of good ch music ordinarily come only gh an extended period of close iation with the church and its ings. No other agency of Chris- education offers the same oppor- y for this association which the chial school offers. The goal of fifty per cent of our own children in our schools by 1972, which was set by Synod in 1947, needs, therefore, to be pursued with vigorous attention.

As we utilize our schools to achieve the prime purposes of the church, so we ought also to use our day school teaching force to the fullest extent. We have worked most of our teachers hard, but not always in the spiritual ministry of the church. Why not release them from lesser extra-school duties which others can do as well, and use them where their ability, training, consecration, and experience will count the most? Our teachers ought to be placed into positions of leadership in the Sunday school, in youth work, in Bible classes, and in every important field where their talents can best be utilized. Where the building of the Kingdom is involved, wise and conscientious use must be made of every material and human resource.

"Behold, I have set before thee an open door!"

Careers in the Church for Youth

By OLIVER E. GRAEBNER

Placement Director, Valparaiso University

rge, of medium build, with a fair peaking voice and a pleasant man- doing average work in school, ed in at the office. "I have always ed to serve the Church in some Somehow I could never make up mind for the ministry or for the ning profession. What could I do?" talked about his home and back- nd, his experiences, and his ambi- — he wanted to serve the Church, much was clear. Where, in what city, he could not say.

bout a week later that spring e came an urgent letter from a or in the Midwest, trying to locate eone who could work at his church ducational director for the follow- year. We called in George and him about the letter. Two weeks he was interviewed by the pastor a layman from the congregation, he agreed to begin work there the owing September. He is still doing excellent job and is extremely by in his varied duties there.

Students in high school and college wondering these days, Shall I go to ol, get a job, or enlist in the mili- service? While they are turning the various possibilities in their d, why not consider one of the y careers for youth in the Church? e, Uncle Sam will nod to some say, "Come, serve in the Army a time; I need you." However, eat many will have an opportunity, ner or later, to engage in work which will make for extra personal satisfaction.

Solomon had his problems, and with special help from the Heavenly Counselor he figured a way out. Bob and Mary in high school and college have not his wisdom in such special measure; yet they must figure a way out or succumb to feelings of despair or futility. Here, then, are a number of suggestions for young men and women to consider in finding their life's work in the Church. Let them seriously ask themselves, "Where can I serve best? Where does God want me to be?"

The Church needs devoted, gifted, and well-trained men and women to conduct its program in the pulpit and the classroom. Besides the ministry and teaching, young people should consider work as full-time assistants to the ministry, namely, as deaconesses, parish workers, or as educational directors. Our Church prepares young women as deaconesses in a special program at Valparaiso University under the direction of the Rev. Arnold F. Krentz. There is a great demand for trained deaconesses. Other young women have taken the two-year program at St. John's College, Winfield, Kans., in training for parish work, which enables them to work as church secretary, youth leader, or office assistant to the pastor and teachers. Some congregations have put the talents of young men, usually after some college training, to good use as educational directors, where they sometimes take charge of the music program as well as supervising the educational agencies under the guidance of the pastor. There is a lifetime of service and joy working in God's kingdom in any of these areas.

CAREERS IN THE CHURCH FOR YOUTH

After each occupation, figures indicate years of high school (first figure) required, college (second figure) required, and graduate work (third figure) required or desirable.

Minister	4-2-Seminary
Medical Missionary	4-4-3
Teacher	
Elementary	4-2 to 4
High School	4-4
College	4-4-1
Seminary	4-4-2
University	4-4-2
Special Teacher	
Deaf *	4-4-1
Blind *	4-4-1
Mentally Retarded *	4-4-1
Deaconess	4-4
Parish Worker	4-1 or more
Educational Director	4-4
Music Director	4-4
Church Secretary	4-1 or more
Architect *	4-4 or 5
Business Manager	4-4-1
Dormitory Director or Counselor	4-4-1
Engineer	4-4 or 5
Hospital Manager	4-4-1
Nursing	4-4
Nurse-teacher	4-4-1
Psychologist *	4-4-2 or more
Public Relations — Promotional, Journalism	4-4
Administrator	
High School, College, University, Institutional	4-4-2
Social Work	
Case Worker, Director Soc. Program	4-4-1

(* Limited number)

Church Specialists

"I can't see myself directing the choir or making visits to Sunday school children or mimeographing the weekly bulletin. I have a business training and have some experience in office procedures. I know the principles of accounting and what makes for efficiency in the operation of a business. Could my training be used by the Church?" "What about me? I'm a graduate engineer, and I should like to apply my learning to some aspect of the Church's program. But it sounds so far-fetched. . . ."

To both of these and to others with special training we say: The Church is in need of (what we here call) "Church Specialists." The Church needs trained technicians in architecture, engineering, medical and social services, business and radio. Dr. O. H.

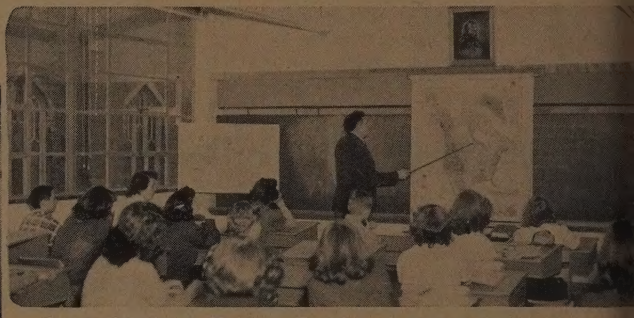
(Please turn to page 302)

CHRISTIAN EDUCATIO

Christian education begins in the home. Parents receive guidance from the Church's cradle rolls and nursery schools

HAROLD M. LAMBERT

The Sunday school offers a variety of opportunities to study God's Wo a guide for life. This is a group of Juniors at Trinity Church, Peori



Sound education is Christian education. A growing number of congreg are providing an effective Christian education through Lutheran eleme schools. This is a class at St. Paul's School, Fort Dodge, Iowa

Growth in Christian knowledge and service is highly important for youth. is the Junior Bible Class of St. Paul's Church, Kansas City, Mo.

The Saturday school offers extra time for Christian education. This is the Saturday school of St. Paul's, Winslow, Nebr., which has been conducted for twenty-two years

Adults, too, find systematic study of the Scriptures an essential to faith and life. This is the Adult Bible Class of Redeemer Church, Cuyahoga Falls, Ohio

UILDS CHRISTIAN HOMES

utheran Education Week

September 23—29, 1951

By ARTHUR L. MILLER

Executive Secretary
Board for Parish Education

e eighth annual observance of Lutheran Education Week y congregations of the Missouri Synod has been sched- l for the week of September 23 to September 29. The phasis to be made this year is "Christian Education lds Christian Homes." The theme, therefore, focuses on of the worth-while purposes of the Church's educational em, its contribution to Christian home life.

We hear much today of juvenile delinquency, of parental lect, and of the disintegration of the home. Lutheran ication Week provides an opportunity for the Church sk Christian parents to reaffirm the high resolve which find Joshua expressing in Joshua 4:25: "As for me and house, we will serve the Lord." If the members of Christian family are to serve the Lord, they must be ly rooted in the Word of God, and they must be able relate Scripture to their daily living. It is through istian education, begun in the home and continued he Church, its schools and its young people's and adult anizations, that the individual gains a growing concep- of what it means to be a child of God. Christian cation helps the individual to reflect the faith, the e, the joy, and the consecration that is within him. s makes a positive contribution to Christian family life.

he Church Assists Parents in Their Important Role as Teachers of Their Children

We cannot overemphasize the simple facts that the ne is a school, that parents are teachers, and that Chris- parents are Christian teachers. This means that the ne has an important role to play in Christian education. ents, however, are frequently not equipped to handle r important responsibility as teachers of their children. y need guidance for this work and, what is more im- tant, many parents desire suggestions and assistance in training of their children. The guidance of the Church particularly important at the pre-school level because of importance of the pre-school period for the personality elopment of children. The Church provides guidance, vever, for the entire developmental period of childhood youth.

One of the important ways of assisting parents is ough the Church-sponsored Nursery Department. In) there were 1,524 Missouri Synod congregations spon- ng a Nursery Roll, and they reported an enrollment of 45 in this division of the Sunday school. A complete gram of Nursery Department materials is available, and ny congregations are providing a comprehensive program parents through this agency.

Assistance for parents of children of elementary and high school age is also provided through the educational agencies of the Church and through the counseling services of the pastor and teachers. Parent-teacher groups are becoming more and more common in the Missouri Synod, and many congregations are finding these agencies extremely helpful in providing contact between parents and the representatives of the educational agencies of the Church.

Improving Home-Church Co-operation

If home and church are to work together in Christian education, there must be a common understanding of the objectives of Christian education and of the best ways and means of achieving those objectives. The educational agencies of the Church require the co-operation of parents. Teachers, in turn, must understand their pupils as individuals and must be familiar with the parents' problems.

In the experience of many congregations, the most effective means of securing home-church co-operation is by calling parents and teachers together to discuss the Christian education of their children and youth. Today there are approximately 700 parent-teacher groups in our Synod, about half of which are formally organized. The insights of both teachers and parents have deepened as a result of these meetings.

It must be emphasized that parent-teacher groups can be profitably organized also in connection with Sunday schools. Indeed, parents who send their children only to Sunday school have perhaps even greater need for an understanding of the program of the Church than those whose children attend the Lutheran elementary school.

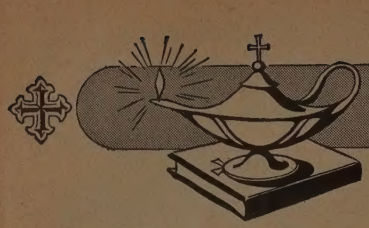
Education Week for Youngsters, Too

The slogan "Christian Education Builds Christian Homes" has a message to the children and youth of the congregation. It emphasizes that as they grow in understanding of God's Word and apply it in their lives, they will become participants with their parents in building a Christian home. The truly Christian home is a happy home. It is a home in which Christ rules and in which the fear and love of God is the motivating force governing both parents and children.

The slogan has a message also to all adults of the congregation, for it emphasizes the importance of lifelong Christian education. The building of a Christian home is a continual process, for each day brings new opportunities for spiritual growth, for understanding, and for the application of Biblical truths. Christian education must be a concern not only for the families with children but also for the families that consist only of adults. All are to grow in Christian knowledge and in the ability to serve the Lord.

In order to resist the present-day attitudes of materialism and secularism, a definite resolution is required on the part of the families of our Church. There must be a conscious, deliberate choice between the ways of God and the ways of men. Christian education in the home and in the Church buttresses the resolution of all to "serve the Lord," for it guides and directs both the individual and the family in carrying out their resolution.

May the celebration of Lutheran Education Week, 1951, prove a blessing to our congregations and to our Christian families!



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

Lutheran Parochial School

During Lutheran Education Week (September 23—29) recognition is to be given to the achievements of the educational agencies of the congregation and the educational system of the Church. All educational agencies of the congregation are to be considered. Lest, however, the obvious be overlooked, the congregation should be reminded of the fact that Synod regards the full-time parochial school as the most effective educational agency available to the Church for the Christian training of the young. In line with this policy, Synod urges congregations to establish Lutheran elementary schools and Lutheran high schools wherever possible, either alone or in conjunction with other congregations. Such schools are to be stressed in the mission program of the Church as a vital factor for the upbuilding of Christ's kingdom, both in self-sustaining and in mission congregations. Convinced of the value of a parochial school as an effective missionary agency, Synod urges the Districts to advance the cause of such schools by granting subsidies to schools where such action is necessary.

But Synod is also interested in standards. It desires schools which can welcome inspection. Therefore it directs attention to the factors that affect standards. Competent teachers are of the first importance; but the need of adequate equipment must also be considered.

Regarding teachers, Synod urges congregations to engage only such men and women in their schools as have been trained in Synod's own teachers' colleges or have the equivalent qualifications both with respect to character and professional training. To get that kind of teachers, Synod urges that congregations extend permanent calls to teachers eligible for calls, that they pay equitable salaries to their teachers and give them such financial aid as to make further study and professional growth possible. Synod, indeed, has done more than merely to urge; it has instituted summer schools at both River Forest and Seward to make professional growth on the part of teachers possible.

Regarding equipment, Synod urges congregations conducting schools to provide suitable and sanitary buildings, sufficient and adequate grounds for play and recreation, and such school supplies as are essential to carry on an efficient instructional program in keeping with modern educational requirements, and, finally, that they use, as far as possible, textbooks published by Synod (*Handbook*, 7.05).

Synod is serious about this as an integral part of its official policy; therefore it instructs the Visitor of the circuit to give attention to the personal attitude of the teacher towards his profession and his pupils; the general course of study, with special emphasis on the teaching of the Christian religion; Christian discipline; the school attendance; the school equipment; and the school management. The Visitor may be assisted by a superintendent of schools where Districts have made such a provision (*Handbook*, 3.77; 3.79). Synod is doubtless mindful of the fact that eternal vigilance is not only the price of liberty, but also of efficiency in the work of the Church. Satan would like nothing better than either to have the Church go to sleep or to grow careless on the job. It is most encouraging to note that our congregations are aware of the wisdom of Synod's counsel. The many new school plants going up, the renovation of old ones, and the willing support given to Synod's teachers' colleges bear testimony to that fact.

The Royal Priest Participates in Christian Education

This timely theme was selected by Synod's Coordinating Council, according to *Parish Activities*, for September's planned parish program. It is timely, for in this month the Church's educational agencies go into high gear. The activities which slowed down during the summer heat and the vacation period speed up with the coming of autumn. The temperature will be more moderate, and vacationers will have returned with renewed vigor.

This theme is, to be sure, always timely because it is implied in the theme for the year: "Every believer a royal priest." It takes us into the home, where the father is the high priest and the mother the high priestess, and where brothers and sisters are priests and priestesses to each other. Abraham, the father of believers, will always remain a shining example of such a priest in his own home. The Lord Himself gave him this praise: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). Joshua's words of farewell to Israel will likewise never be forgotten: "As for me and my house, we will serve the Lord" (Joshua 24:15).

But this theme also takes us outside the home to wherever we may show forth the praises of Him who has called us out of darkness into His marvelous light (1 Peter 2:9). More specifically, it takes us into the various activities for the Christian education of our youth. Thousands of consecrated men and women will be needed during the year to teach Sunday school and Bible classes. Many men and women, adequately trained, will be needed to take charge of our parochial schools. There is still a painful teacher shortage in our Church, as some congregations, having called in vain again and again, have discovered to their sorrow. Then, too, the Church's program of Christian education must be sold to the members of the Church and, as a matter of missionary expansion, to others. In accord with this objective, *Parish Activities* suggests as aim for the month: "To enroll more children, young people, adults for Christian education . . . especially fathers." Why single out fathers? Because Scripture commands them to bring up their children in the nurture and admonition of the Lord (Eph. 6:4). That is a clear mandate of the Lord which they dare not evade.

hristian education is, however, not a one-month affair; tinues around the year. The Church must strive to all of its educational agencies on the highest level il-saving efficiency; it dare not be satisfied with less. in the field of Christian education the Lord must be o say to each of His servants: "Well done" (Matt.).

ics and War Make Strange Bedfellows

ccording to the AP (July 18), Secretary of State Acheson announced that the United States, contrary e expressed wishes of Britain and France, has opened with Spain's Franco government on its possible role e defense of Europe. "Military authorities," Acheson his press conference, "are in general agreement that is of strategic importance to the general defense of rn Europe." Only a few years ago this Franco govern- came into power with the aid of Adolf Hitler and o Mussolini. These latter two we defeated with the the Russian Communists, whom we now must check the aid of Franco. Acheson is reported to have said the Spanish government — this sounds less offensive Franco's government! — may make an announcement changing some of its policies which have been criti- here as dictatorial. If Franco does that, it is to be l that he will not fail to remove the restrictions im- on Protestant Christians. By all of this political uvering and alignment of allies, Christians are re- d, however, of the Lord's words: "For nation shall gainst nation and kingdom against kingdom" (Matt. . These words are a part of His warning with regard s coming on the Last Day. "Watch, therefore," He "for ye know not what hour your Lord doth come").

ericans No Better Either?

Returning to Germany after a half-year's absence, *Time* espondent Enno Hobbing cabled an interesting report e change for the better in Western Germany. From lbe to the Rhine, he says, everything is in motion, e six months ago there was still stagnation everywhere. buildings are going up. German trade unions have ally dropped the class-warfare creed. The Bonn gov- ent is gaining the respect of the people. They appear still busy denying Nazi sins, justifying themselves, and izing the occupation powers. Hobbing believes that an critcism of other countries is mainly defensive. n a German angrily declares that the Americans are tter either," Hobbing says, "he makes himself feel that not the only one who bears a burden of guilt."

Christians in Germany make no effort to minimize national guilt. They deeply deplore the crimes perpe- d by their people. They also assume their personal of the responsibility for those crimes. But Christians he only ones who are really penitent; they are the ones who can be so. A Christian is one who sees the ableness of his sins in the light of God's holy Law who turns to God for forgiveness through Christ, his r, and who, having received forgiveness, now grate- serves Him with a God-pleasing life. Unbelievers may t or deplore what has happened, may feel ashamed of fore others, but do not really repent in the Scriptural of the term. Christian preachers in Germany are hing true repentance, and our Church is helping them nducting the so-called "Bad Boll" conferences, where these men may discuss the Scriptural basis of Christian repentance and the best way of bringing the message of repentance to their people.

But, now what about the assertion: "The Americans are no better either"? Well, what about it? We recall the recent Kefauver disclosures of crime, the exposure of graft in high places, the discovery of the sale of narcotics to children, and we hang our heads in shame. Brutality? — Nothing to be proud about the recent riots in Cicero, Ill.! More recently three young Negroes were beaten by the supposedly law-enforcing officers into confessing a murder, though their supposed victim soon turned up in another city very much alive. Young hoodlums in our cities beat up helpless individuals on the streets just for the fun of it. Sadistic youths throw broken glass through the open windows of a city bus. Children are getting a thorough training in crime in the attractive schools of the movies, television, and the comics. But why add more? Decent people deplore such conditions. As citizens we too bear a grave responsibility. True repentance, however — whether it be in Germany or America — can come only through the preaching of God's Word. As far as our children are concerned, only the best Christian training which we can give them is just good enough. The realization of this fact accounts for our Church's keen interest in Christian weekday schools, where the pupils are taught the true nature of sin, but also its remedy in the Gospel of Jesus Christ, and where they are led to dedicate their lives to Him. Christians know that it is not enough to deplore our nation's sins, but that they must do something constructive to improve the evil conditions of our day.

The Attack on Communism

Communism is so complex an enemy because it is simultaneously a political system, a way of life, and a religion. As citizens, Christians pray and work for the powers of government necessary to stem the aggression of Communism. As Christians, they are especially anxious that the untruths and the faulty principles of Communism be made evident to Communists themselves.

Within our own land, therefore, Christians will welcome every forum of discussion in which the ideas of Communism and of democracy may be thoroughly and calmly compared and discussed. In this endeavor, above all a press is essential which is at the same time fearless and able to avoid hysteria.

Christians will also be much interested in the methods employed to reach the mind of people living in Soviet-dominated lands. Those lands are composed not only of leaders, but of many little people who read and who listen to radios. Any way by which the truth can reach them is important. The government agency is the Voice of America. Likewise of importance is the program of Radio Free Europe, a private undertaking financed by the Crusade for Freedom. General Lucius D. Clay is chairman of this campaign. These broadcasts reach satellite countries with talks by their own countrymen.

And how every Christian wonders just what the conversations about Christ are like behind the Iron Curtain! There are still millions of Christians there. They believe that as Christians they are free from all men, but have also become servants to all. They are comforting one another in days of persecution with the Gospel of Christ and the fellowship of faith. Would that we could strengthen that fellowship!

News

Crusade for Freedom, an annual enlistment for popular support in behalf of Radio Free Europe, is headed by General Lucius D. Clay. Radio Free Europe is a privately operated organization engaged in sending the truth through the Iron Curtain into the Soviet satellite nations. Since July, 1950, it has been operating from the Frankfurt area of Germany with the intention of winning minds of the satellite people away from Communism. Its programs are written by exiles from the nations to which it broadcasts. Its sources of information are close to the Communist bosses of the captive countries, and consequently it has been able, for instance, to warn its listeners in Prague that a certain factory worker was a spy for the secret police, or tell certain villagers in Bulgaria that one of their neighbors was a stooge who would denounce them. On May 1, 1951, it began a powerful beam from Munich into Czechoslovakia, one that cannot be drowned out. Radio Free Europe has worked hard to counter the anti-religion campaigns of the Communists by exposing Red ruses and by broadcasting Sunday services. Support comes from average American citizens. The goal of the September crusade is 25 million members and 3½ million dollars for additional transmitters.

Iran has become a more difficult mission field in the past six months largely due to a surcharged nationalism fanned by Moslem fanatics. In spite of that, according to Dr. Wm. N. Wysham of the Board of Foreign Missions of the Presbyterian Church in the USA, the Presbyterians will send seven new missionaries into Iran this fall. This denomination has 100 workers there, and the Anglicans have 15.

German Protestants were asked to maintain a Christian solidarity despite boundaries when nearly 250,000 people jammed Berlin's Olympic Stadium at the end of the third annual German Evangelical Church Day Congress in July. Bishop Otto Dibelius of Berlin called the gathering the largest Protestant assembly ever held in Europe. Christian brotherhood was the theme of the congress. The Soviet German press tried to convince East Germans that the meeting was the Christian counterpart of the Communist peace movement.

West Virginia coal-mining communities were termed by the National Council of Churches to be as rich in promise for Christian evangelism and community work as the frontier areas of pioneer times. A survey of 11 communities revealed that only 17 per cent of the population were church members, compared with the national average of 53.3 per cent. One great need is a full-time ministry. Out of forty-two churches only eight had full-time pastors.

The 700th anniversary of the famous *Marienkirche* at Luebeck in northern Germany is to be celebrated this month. The church is a celebrated example of Gothic architecture and is now the largest monument of German Protestantism. Until 1945 the largest German Protestant church was the St. Mary's Church in Danzig, but in that year the Danzig church fell into the hands of the Polish Roman Catholics. The Luebeck church required a century of construction and has been under reconstruction after being partly destroyed in an air raid in 1942. Between 1829 and 1837 the church had strong contacts with American Lutheranism through its pastor, Johann Funk, many of whose followers emigrated to America.

The Columbia Church of the Air broadcast, September 9, 1951, 8:00 to 8:30 A. M., C. S. T., will have as speaker the Rev. Oliver R. Harms, Trinity Lutheran Church, Houston, Tex. Music will be by the Trinity choir, Herbert Garske, director.

Mr. Edward Tatge, 80, the oldest lay delegate at the English District convention, is the possessor of a gold cross from his congregation, Redeemer, Chicago, for attending 50 years of voters' meetings with only one absence.

"Time" magazine, August 13, quoted Dr. Alvin Walcott Rose of North Carolina College for Negroes as saying that "the Christian Church is America's most segregated institution. . . . It is tragic that of all our institutions the Christian Church should be the most unchristian. . . ." He made the statement at the annual Lutheran Institute on Race Relations sponsored by Valparaiso University and the Lutheran Race Relations societies of Chicago and St. Louis. Earlier, James McBride Dabbs had written in the *Presbyterian Outlook:* "It is possible that the last stronghold of segregation in the South will be the so-called Christian Church. . . . The least the Church could possibly do would be to tackle the essential problem, the existence of segregation within the fellowship of saints. . . ."

Lutherans were tackling the problem. At the Valparaiso institute the 90 members heard Dr. Richard R. Caemmerer, in his "Christian Directive," point out that after 15 years of work in Nigeria the Church has gathered 23,237 souls, while after a century's work in America only 16,57[illegible] Negroes are members of the Missouri Synod. "The same Gospel was preached in both countries," he said, "but in America the barriers of community injustices help to impede the Gospel." Banquet speaker was Rev. Herbert Lindemann, pastor of Redeemer, St. Paul, Minn., where Japanese and Negro families are accepted into membership. The Institute in its resolutions deplored the Cicero riot, commended the Missouri Synod Board of Missions for placing Richard K. Fox, a member of St. Philip's, St. Louis, on the board; encouraged church members to thank God for the trend toward civil rights in our Government, and to support civic efforts to eliminate discrimination. The Rev. Walter E. Heyne, St. Philip's, St. Louis, was institute chairman.

The United Lutheran Church's Board of Social Missions is this month circulating its "Statement on Human Relations," a concisely worded document which has resulted from several years' study. After setting forth several Christian principles and seven human rights and responsibilities, it presents six propositions for Christian action. Christians ought to acknowledge their sins of injustice, accept personal responsibility for actions affecting his neighbor, begin interracial understanding in the home, continue at work, rally as citizens, and arouse the Church to eliminate patterns of prejudice. (*The Lutheran,* August 1, 1951.)

Elsewhere, **Martin Orrid,** 19-year-old member of Our Savior, Indianapolis, was featured in the August, 1951, issue of *Ebony,* national publication for Negroes. After 10 years in a German orphanage, three in a concentration camp, two as a Russian army camp follower, two with Negro soldiers of the American Zone, he was brought to the U. S. in 1949 and adopted by Mr. and Mrs. Ulysses J. Orrid. He is now serving in the U. S. Army.

Observations from Bad Boll

By DR. PAUL M. BRETSCHER

Member Missouri Synod Commission

Frankfurt, Germany
August 7, 1951

t evening we concluded the first f three conferences with German Scandinavian Lutheran theologi- We again convened in Bad Boll, rttemberg. Total attendance was t ninety. The Missouri Synod gation consists of Dr. Herman ns, who serves as chairman; Arnold Grumm, who lectures on founding, organization, and admin- tion of a Lutheran congregation in States, on lay activity, and on the ose and program of our Synod; Walter Roehrs; Professor Martin nann; and the writer. The gen- theme is "Jesus Christ and His vity in the Church." The discus- s at the first conference were lively, , challenging, and penetrating. e the liberty to record some im- sions and observations.

. The testimony of our commissions were here in 1948, 1949, and 1950 borne rich fruit. We discovered cere readiness on the part of many nan theologians to bow to the otures as the inerrant Word of God.

There are straws in the wind that pean Lutheran theologians are taking seriously the writings of great orthodox Lutheran theologi- of the 16th and 17th century.

Many Lutheran pastors in Ger- territorial churches are genuinely rested in sound Scriptural and fessional theology.

There was evidence of deep eciation of what our Church stands doctrinally and for its determined sition to all false teaching.

. The delegates at Bad Boll re- d in no uncertain terms the false heretical views expressed in recent s by one of Germany's most ned theologians — Dr. Rudolf Bult- n, professor at the University of burg.

. Lutherans in the Western Zone manifesting deep sympathy for r brethren in the Eastern Zone and aching readiness to make sacrifices them.

. Several territorial churches are moting disestablishment of the rch from the State. Some delegates essed the opinion that this dis- blishment will take place within next three years.

. The pressure by the Soviet gov- nent on pastors and congregations the Eastern Zone is increasing. ntion was directed to the state- t made a few years ago by General Sokolowsky: "Russia intends to reduce the Eastern Zone to a second Siberia." Evidence was supplied that this objective is being systematically realized.

9. Some pastors reported that they are successfully employing techniques and methods of church administration which our commissioners had explained and illustrated in previous years.

10. The wish was again expressed that our Church might, if possible, continue these theological conferences in coming years.

Living Conditions Improved

On the economic, social, and political level, I note definite improvements since my visits here in 1948 and 1949. Stores and shops are filled with merchandise of every kind, German automobiles are plentiful, many buildings have been reconstructed, new buildings have been erected. The living standard has improved. But prices are high, and the average German can afford nothing beyond the most immediate needs of his family. Nevertheless, it appears that people are again happy, the fear of aggression by Russia has abated, and many have regained their sense of humor.

Germans are also expressing a greater appreciation of American aims and objectives in Germany than I noted only a few years ago. On the best authority available here I can say that "the Roman Catholic Church in Germany is in a more prominent and strategic position now than it has been for 400 years and is realizing its opportunity. In Western Germany there are 29,000,000 Catholics and 32,000,000 Evangelicals. 90 per cent of the total population in the Eastern Zone — and this includes such well-known Lutheran centers as Eisleben, Erfurt, Wittenberg, Leipzig, and Dresden — are Evangelicals. The overwhelming majority of these are Lutherans."

There are still 12,000,000 refugees in Western Germany, most of whom are dependent for a livelihood on the already heavily burdened population of this Zone. The *Kirchentag* held in Berlin in July attracted about 250,000 people. The program succeeded, on the whole, in avoiding burning political issues. For thousands who attended, so we were told, the *Kirchentag* turned out to be an effective means to strengthen their Christian faith, love, and hope. The next *Kirchentag* is to be held in Stuttgart in 1952, according to present plans.

It's Time to Mobilize Our

CONQUEST FOR CHRIST!

By the REV. W. C. BIRKNER

To gather Ten Million Dollars, *and more,* among the members of The Lutheran Church — Missouri Synod, presents no difficulty at all — theoretically. God permits us to live in a day of great opportunity; He has told us to widen our horizons; we desire to carry out His will; we have the funds available. It's as simple as all that — on paper.

Actually, the ingathering of Ten Million Dollars, *and more,* is a task of tremendous proportions which can succeed, under God, only if the members of the Church *organize their forces.* Experience has taught us this lesson, and we must repeat it to ourselves as the CONQUEST FOR CHRIST takes shape. Let's see how the organizational end of this effort is developing.

The over-all planning has been entrusted to a staff of six men: Dr. J. C. Baur, Pastor Herman W. Gockel, Dr. H. Harms, Pastor J. E. Herrmann, Dr. L. Meyer, and the writer. This staff is responsible to a special committee headed by Mr. E. J. Gallmeyer, member of Synod's Board of Directors. This special committee reviews and approves the policies and plans which the staff submits.

Widespread Participation

Naturally, no small group of men can carry through by themselves a program such as our Church authorized at the Milwaukee convention when it was decided that a Ten Million Dollar Expansion Fund should be gathered. All thirty-two North American Districts of Synod have therefore been asked to appoint a District Committee which is to direct the efforts within its own area.

These District Committees in turn have asked the 350 circuits to appoint a Circuit Committee which will guide the CONQUEST FOR CHRIST within the smaller areas which we call "cir-

cuits." The chart hanging on the wall above our desk shows that this part of the organizational work has now been completed with the exception of one District.

But now we get down into that group which is all-important. This is the *local congregation.* Obviously our congregations will wish to proceed in an orderly manner as they assume their share of the common responsibility. *This means that we have a Congregational Committee in every one of our 4,500 congregations.* This part of our organizational work has been under way during the past two months.

Many congregations, 1,598 to be exact, have even now appointed or elected their Congregational Committee. It is planned that *every congregation* will have its Committee ready for action after September 15. If your congregation has no Congregational Committee as yet, we urge that the appointment of this committee be made the first business of the September meeting of the voters' assembly.

It is hardly possible within the scope of this article to outline the functions of the committees on the District, the circuit, and the congregational level. And it would only make uninteresting reading. We shall confine ourselves to sketching for you the general plan according to which we propose to lead up to March 23, 1952, the day when every member of our 4,500 congregations will have a personal opportunity to declare his participation in the CONQUEST FOR CHRIST.

Of course, you will want to be informed: *Why* do we need so many millions of dollars in addition to the regular offerings which we continue to make for missions? *What* will my contribution purchase and accomplish? You have a perfect right to know the answers. They will be given to you on picture charts, on leaflets and pamphlets, in addresses and in sermons. There will not be too much printed material, but we do hope you will read whatever is made available to you.

A High and Holy Privilege

You will want to participate in the right spirit. A full-length moving picture, "All That I Have," will be shown in your congregation. It will emphasize the stewardship life. Your pastor and others will speak to you repeatedly about the high and holy privilege which is yours as a partner with God in conducting the world's most important business.

You will want to know how other congregations are preparing themselves for this CONQUEST FOR CHRIST. There will be opportunity, for most of us, to get together with our fellow Christians at joint rallies and mass meetings, to encourage one another and to learn from one another.

Gradually you will begin to ask yourself: "Just *how much* is expected of me in a financial way?" Perhaps you will be surprised to discover that no specific sum is being mentioned at all. But you will be reminded that we are engaged in a large undertaking which demands that we raise our sights, that we think in larger terms — such as setting aside an acre, perhaps several acres, for Christ; or that we make available to Him the income of three days', perhaps even a week's, salary or wages.

While these preparations are going on, the weeks will slip by and turn into months. We shall celebrate Christmas, and this year, on the birthday of Christ, we shall just naturally give more than a passing thought to the impending CONQUEST FOR CHRIST. On Ash Wednesday, February 27, we enter upon the holy season of Lent, aware that the day of opportunity for which we have been preparing ourselves is almost upon us. We shall pray that the Man of Sorrows would fill our hearts with love for Him and with compassion for an agonized world which He has redeemed unto God from its sins.

And then, on Laetare Sunday, March 23, we go to our sanctuary to let our pastor sum up for us, from the Word of God, everything we have been told throughout the months about our CONQUEST FOR CHRIST. With supreme confidence we shall commend the success of our efforts to Him who alone can make our hearts and our hands willing. Joyfully we shall return to our homes to await the moment when God grants us the opportunity to make a large offering as our share in maintaining and expanding the indestructible Kingdom which is the Holy Christian Church. He has never failed us. We shall not fail Him.

Needed: 6,000 More Bible Classes

By the REV. OSCAR E. FEUCHT

Secretary of Adult Education

During the past five years, Bible-class enrollment for the Missouri Synod rose phenomenally from 65,000 to a total of 126,835 in Sunday and weekday Bible classes. This is encouraging, but our rejoicing must be tempered with humility. After all, has not the Lord given to our Church a great spiritual heritage? Does not He expect us to lead the way in the study of the Word, not only for all Protestantism but for all Christendom?

While it is true that a person may become a Christian without knowing much more of the Bible than the simple Gospel facts, it is equally true that it is impossible for this individual to grow spiritually without daily private meditation on the message of Holy Scripture and the regular personal and direct use of the Word of God in his daily life.

The Picture in 1950—51

The 1950 statistics for the first time give us the number of Bible-class units. The tabulation shows 4,143 Sunday Bible classes, with an enrollment of 94,068, 787 weekday Bible-study groups, with an enrollment of 17,151, and 460 groups which meet at least twice a month, having an enrollment of 9,398, or a total of 5,390 classes, with 126,835 enrolled. 268 new Bible classes were reported to the Statistical Office. And while this is an increase we appreciate, it is very small compared with the total number of churches.

These figures help us to see more clearly the goal which Synod set for the Church in its 1950 convention, namely, the enrollment of an additional 5 per cent of the communicant membership (for a total of 15 per cent) in Bible-study groups by 1953. If this goal is to be reached, 20,000 new students need to be added annually for three successive years. We missed this mark by about 6,000 in 1950. The figures indicate that we must redouble our efforts.

Perhaps the need of the Church for increased Bible study can be put most concretely when we say that at least 6,000 more Bible classes are needed. This is not a fantastic figure.

The Outlook

The average congregation — excepting the small mission — should have a minimum of three Bible classes: one for its high school youth, one for its young people, and a third for its adults. In very large congregations there ought to be one Bible class for each high school grade, at least one large class for its young people 18 to 24, several classes for its young married people and its unmarried young adults, and several classes for those above 40. Even a rough estimate would indicate that a church body of over 4,700 churches and 1,211,254 communicants should have at least 12,000 Bible classes.

Let us now be more specific. We have 4,714 congregations. Of these 3,040 specifically reported on their Bible-class enrollments. A careful analysis of the size of all of our congregations (as of 1949) indicates:

1. That we have 1,061 churches with

municant membership between 76 150.

2. We have 923 churches with a nbership between 151 and 250.

3. We have 873 churches with a nbership between 251 and 500.

4. We have 520 churches with a nbership exceeding 500 communi-ts.

Assuming now that two Bible ses is the minimum for those in up 1, three for those in group 2, for those in group 3, and at least for those in group 4, we should e in these congregations alone 63 Bible classes. In addition there 1,437 small congregations and aching stations which we have not uded in this computation. The sug-ed total of 12,000 Bible classes is at all excessive. If you subtract 5,390 classes that have been re-ed, you will see why the title for article is completely factual and resents the true Bible-study needs ur Church as it enters the second of this century.

By setting up 6,000 more Bible-ly units we shall be doing the most tegic thing, humanly speaking, for increase in Bible study. Churches e increased their church attendance atly simply by adding another Sun-morning service. The per capita mmunion attendance in many con-gations has been raised substan-y by increasing the number of mmunion services during the year. if we increase the opportunities for sons of various age levels to read, ly, and discuss God's Word together, shall make a major contribution to istian education on the youth and lt levels.

nday Schools Should "Grow Up"

At present our Sunday schools are gely children's schools. Bible classes young people and adults belong to whole Sunday school structure! ny a church adds new classes and teachers in its Christian day school Sunday school when there is an rease in the number of children, but tinues from decade to decade with-a similar increase in Bible classes ough its communicant membership gone up by the hundreds.

Who can measure the new strength, wer, blessing, and conviction that uld come into the Church by this reased use of the means of grace? 6,000 more classes means 6,000 more chers! And if you think we do not ve these 6,000 persons, you are atly underestimating the knowledge, nsecration, and abilities of the mem-s we already have within our con-gations. Among them are thousands college-trained people, and thou-nds more who have taken leadership ining in industry and business. While not all of these will be ready to teach next Sunday, all of them can be qualified to teach within a very short period of time simply by following some of the teacher-training techniques outlined in *Building Better Bible Classes* (Concordia Publishing House, 75 cents). We do have the personnel for the job. God will not fail with His blessings.

True, many of our churches have limited space. Yet it is amazing what new facilities are being found where there is love for the Word, interest in people, and determination to build a Bible-studying parish.

6,000 a Means to an End

While 6,000 more classes and 6,000 more teachers is a concrete goal which we must keep in mind, it is only an *intermediate* aim. Our ultimate purpose is far more significant. It is *to feed the sheep of Christ with the living Word through direct Bible study.* It is *to help train our Christians for their mission as effective witnesses in the world today.* It is *to help increase the internal growth of the parish with the vitamins of God's Word.* It is *to help increase the external growth of the parish by a missionary use of the Bible class.* It is *to help introduce life-span Christian education that begins at birth and does not end until death. As we build Bible classes, all phases of Christian nurture will witness a new advance.* More parents will be in Sunday school with their children, and more children will be in the church service with their parents.

The main business of the Church is to teach and preach Jesus Christ. With an early translator of the Bible we must say: "Ignorance of the Scriptures is ignorance of Christ."

The SYNODICAL SCENE

Walther League Convention Expands Youth Mission

The 59th annual convention of the Walther League met July 8—12 at St. Louis, Mo., with 1,163 societies and 39 districts represented. Individual registrations reached a total of 1,440. The convention elected Edgar Fritz, Alton, Ill., as the Walther League's new president. He succeeds William J. Zeiter, La Grange, Ill., president for the last five years, who declined renomination.

More than 2,500 worshipers at the opening service heard Chaplain (Col.) Arthur Carl Piepkorn speak on the convention theme, "Christ the Open Door." Attendance at daily sessions in Hotel Jefferson averaged better than 1,500 a session.

On the basis of the past year's reports, both board and staff members asked that societies and congregations make greater use of the Walther League program. The objectives of the Christian Youth Emergency Action (CYEA) were presented, under the direction of the Rev. W. M. Wangerin.

International Treasurer Mel Piepenbrink stated that individual Leaguers and their societies must undertake an active campaign to increase knowledge of Christian stewardship. The convention adopted the budget of $85,900 for 1951—52.

Dr. E. J. Friedrich, director of the Wheat Ridge Foundation, urged Leaguers to increase their support of this vital and necessary program of Christian love. Paul Jacobs, medical social work director, reported that there are now medical social work units in Chicago, Detroit, St. Louis, Baltimore, and Seattle. Within a few months units will be opened in Cleveland, Iowa City, and the St. Paul-Minneapolis area. So far medical social workers have served more than 2,500 patients.

Christian Youth Mission Projects

The convention heard that the Bible Reading League, one of the projects of the Christian Youth Mission, now includes 52 countries and 32 languages. Enrollments are now 12,600, with more than 8,500 mission friends for a total

Mr. Edgar Fritz (left), newly elected President of the International Walther League, and Mr. Wm. Zeiter, retiring President, at the Christian Youth Mission display, Convention Headquarters, Hotel Jefferson

participation of more than 21,000. The goal of 50,000 enrollments has been set for the end of this year.

The convention also resolved to begin the *Messenger* Mission Project as the next step in the Christian Youth Mission. Walther Leaguers will be encouraged to subscribe both for themselves and for mission friends in foreign lands, USO and parish Armed Service centers, foreign colleges and libraries, and veterans hospitals.

The Thursday session saw the appearance of the 558 Air Force Band and Chaplain Delvin Ressel from Scott Field Air Base. A brief patriotic program featured an address by Chaplain Ressel.

Besides regular business meetings, the convention was highlighted by a tour and picnic outing to Concordia Seminary, the Choral Union Concert under Gerhard Schroth, a showing of the film "Venture of Faith" (the story of Valparaiso University's building of the engineering school), an evening on the Mississippi, a trip to famed Meramec Caverns, and the Talent Festival.

Newly elected and re-elected officers are: Edgar Fritz, president; S. J. Roth, the Rev. A. R. Kretzmann, and Wallace Bronner, Executive Board members; Richard Hipp, secretary; and Ruth Ahrens, assistant secretary.

A. P. KLAUSLER

Action-Packed Convention Days of the English District

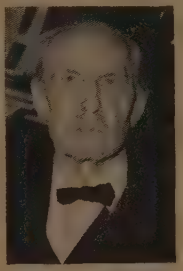
"Work . . . while it is day; the night cometh, when no man can work" (John 9:4). These words of Jesus might well have been the theme of the twenty-sixth convention of the English District, at River Forest, Ill., June 19—22. In the final charge of the retiring President, Dr. Herman Bartels, the 308 delegates were urged to be witnesses for Christ in the challenging program of the Church, while the Rev. A. H. A. Loeber, essayist ("World Events and Their Effects on the Church Today") indicated that we have had the signs of the last days and the time is short to put in the last efforts for Christ as His disciples.

Three regional Vice-Presidents and thirteen Visitors brought individual reports showing that the English District is launched upon its greatest building program in history ($4,500,000 in churches, chapels, parsonages, schools, built, remodeled, or in process of completion in the past two years), but that power to man these institutions is below the need. The Mission Board reported six congregations organized as new missions, seven others achieving self-support, more than forty-five subsidized stations in all, over $700,000 in the Church Extension Fund, and annual subsidies totaling $112,000 for inner District work. Great success was reported in the newly opened Tucson and Phoenix, Ariz., fields, also at Detroit and Cleveland.

Dr. John Fritz, St. Louis, representing the President of Synod, called upon District members holding offices on Synod's boards and committees to give brief analyses of their work.

The District will study the Board of Directors' method of administration now operating in some other Districts, will extend its youth work organization to the circuit level, will harmonize election procedures with those of Synod, and will step up allocations for ministerial education and student aid as well as subsidies for parish education.

Elected were, as President: Hugo Kleiner, North Tonawanda, N. Y.; Vice-Presidents: Edwin L. Wilson, Bernard Hemmeter, August Brunn; Secretary: Carl F. Dankworth; Treasurer: William E. Junge. The Detroit Mission Board, now in office twenty years, was re-elected. New Pension chairman will be the Rev. Frank Wittmer. A new Parish Education Board was elected, with the Rev. H. Duwe, Evanston, Ill., as chairman.



Dr. Wm. Dallmann, 88, Record-Breaking Pastoral Member of the English District (63 Years)

New records: Dr. William Dallmann, 88, attended two days of the convention and thus increased to 63 years his attendance at these sessions, the life of the District. An entire circuit was released to the Montana District (Deer Lodge, Missoula, Anaconda, earlier Butte) with their pastors. Ninety-four per cent co-operation was registered on sharing the fare (equalization). Eighty-five per cent of the delegates (laymen) were there for the first time. Total clergy membership in the District has risen to 407.

ROGER L. SOMMER

District Education Heads Discuss Christian Training on All Levels

How can the various District Boards for Parish Education aid in giving little children the blessings of Jesus by means of His holy Word? An answer was given at the 1951 Educational Conference held at Concordia Seminary, St. Louis, July 5 and 6, by the Rev. R. C. Rein as he described one type of a "District Program for the Visitation and Supervision of Sunday Schools." It would benefit the Christian training of the children if congregations invited their District Board for Parish Education to meet with their Sunday school staff to discuss all areas of Sunday school work.

Lambs *and* sheep are to be fed by Christ's Church on earth. The Rev. O. E. Feucht described Lutheran Bible Institutes which have been held in various places. He stated that "the Bible Institute is a special leadership training school to prepare men and women as volunteer Christian workers through intensive, advanced Bible study and courses in practical Christianity and church work."

The need of more time for religious education was expressed by the Rev. Marcus Zill, who also described how this may be obtained through a Saturday school and through a released-time program.

Dr. A. L. Miller gave a report on the Mid-century White House Conference on Children and Youth.

The eagerly awaited revised Sunday school materials were exhibited to the group and explained by the Rev. A. C. Mueller and the Rev. A. H. Jahsmann. Emphasis was placed upon the fact that the Bible will be used as a textbook in the Intermediate and Senior departments and that all pupils in those departments will need a Bible.

Such other important subjects as these were presented: "Problems of Vacation Bible School," by Mr. A. W. Gross; "The Evaluation Handbook for Lutheran Elementary Schools," by Mr. L. J. Dierker; "Securing School Statistics," by Dr. A. C. Stellhorn; "The District Implementation of the Synodical Resolution on School Expansion," and "Local Boards of Christian Education," by the District representatives.

The sessions were brought to a fitting close by the Rev. M. L. Koehneke.

Devotional addresses were delivered by the Rev. C. T. Spitz, the Rev. E. T. Tonn, and Dr. J. M. Weidenschilling.

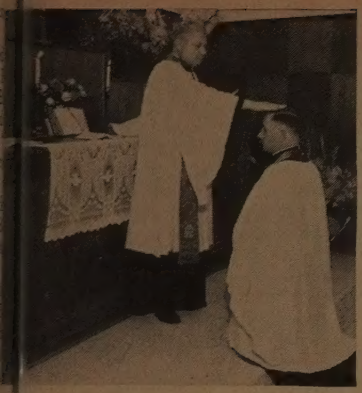
Dr. A. L. Miller, Executive Secretary of Synod's Board for Parish Education, directed conference planning; the Rev. E. A. Krause was conference chairman, and Mr. E. C. Gutz, secretary.

May the Lord of Glory reign supreme in the hearts and lives of His sheep and lambs; may His Word be our source of faith and power, our constant guide through life and our mighty message to all who still sit in spiritual darkness.

A. OBERMEIER

L. L. L. to Develop Placement Service

Seven hundred delegates at the Sioux City, Iowa, convention, representing 70,000 members of the Lutheran Laymen's League in the U. S. and Canada, re-elected E. C. Jacob, Cleveland, to his third term as National president. The L. L. L. is now conducting a $250,000 campaign to defray the current operating deficit of the Lutheran Hour before the opening of the



Ordination in Mexico

tion of the Rev. Alfonso de la Fuente Santa Cruz Church of Monterrey, N. L., by the Rev. Felix Segovia on May 6. Rev. de la Fuente is the third person graduated from the Instituto Concordia ico in Monterrey, training institution for who work in Mexico. He is at present ving as associate pastor in Monterrey

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Lutheran Hour season, Septem-0. The delegates also voted to TV broadcasting in co-operation Synod.

Placement Service Program is to ganized in order to publicize busi- and professional opportunities for erans throughout the country and orm Lutherans of farms available other Lutherans. Prof. Armin C. n was formally inducted into as Lutheran Hour speaker, and Friedrich was introduced as utive Director of the League September 1.

n appropriation of $10,000 was for the chaplaincy at Lutheran ital, Vicksburg, Miss., and the nal three-dollar membership av- is to be maintained as a means mpleting the $500,000 memorial room fund for Valparaiso Univer- An audience of 3,000 was present e *première* of the color film "Ven- of Faith," an L. L. L.-Valparaiso ersity production.

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irst Lutheran, Omaha, Nebr., has olished a Scholarship Fund for dom Workers. The plan is an rowth of the annual retreats con- ed by the congregation for the utive boards of their three youth ties. Committees began to study possibility of offering scholarships apable young people who might be ed to relieve Synod's shortage of rs and teachers. The fund is com- d of a congregational budget allot- t plus individual gifts. It will be ed to young members qualified to for the ministry, for teaching, for oness or parish work. Five appli- ons were received even before this was actually in force.

Our Church and Her Worship

Matins and Vespers

Many users of the Church's service books imagine that the orders of Matins and Vespers are simply alternate forms for Sunday worship — Vespers for Sunday afternoon or evening. Actually Matins and Vespers were originally daily services. At first, before Sunday was a legal holiday, Christians worshiped together only in the evenings or in the mornings before work. After it became possible for the whole church to worship together on Sundays, the Holy Communion was celebrated in the Common Service on Sundays, and Matins and Vespers, without Communion, continued as daily services of devotions and prayer. Monks and nuns added other hours of worship, and the Roman Breviary contains orders of worship for seven services, or Offices, a day.

Matins give opportunity for meditation on the Word of God. Vespers direct the heart to gratitude for God's mercies at the close of a day of work. Our *Hymnal* provides settings of these orders in which the congregation can join through chanting. Worshipers should realize, however, that they are also very useful when spoken, and that they lend themselves well to the devotions of smaller groups.

A number of features are similar in both orders. The opening versicles (from Ps. 51:15; 70:1) help the worshiper to establish a mood of adoration and worship. The *Gloria Patri* is sung after every versicle or complete Psalm, to help the worshipers remind each other that the God whom they worship is He who has now revealed Himself to them as the Creator, Redeemer, and Sanctifier. Then follows the psalmody. At Matins it is always Psalm 95, at Vespers several Psalms may be read, spoken responsively, or chanted. Since the Psalms were originally great hymns, the congregation is fortunate if it is trained to chant them. When speaking the Psalms responsively, congregations will find it helpful to alternate between groups of worshipers and not merely between congregation and minister.

Lessons are appointed to be read after the psalmody in both orders. Following the Lesson comes a versicle reminding of the core message of every lection, namely, the mercy of God in Christ and the Christian's gratitude for it.

Since these services were originally daily devotions, a sermon is not essential to their use and will be employed where the situation requires it. Unique to these services is the employment of great hymns from the New Testament (*Benedictus,* Luke 1:68-79; the *Magnificat,* Luke 1:46-55; and the *Nunc Dimittis,* Luke 2:29-32) or from the Early Church (the *Te Deum*).

The prayers in both orders have a thoughtful pattern. First the worshipers remind each other of the mercy of God through Christ as basic to their prayer, in the *Kyrie.* Then they join in the Lord's Prayer. Thereupon they join with their pastor in special prayers, beginning with the Collect of the Day (the preceding Sunday or festival if on a week day). At Matins the final prayer should be the Collect for Grace; at Vespers the Collect for Peace. The services close with the New Testament Benediction.

At L. W. M. L. Convention

At its recent convention in the Hotel Commodore in New York City, attended by 2,000 women from the United States and Canada, the Lutheran Women's Missionary League of The Lutheran Church—Missouri Synod adopted special mission projects at the Ambur Lutheran Hospital, Ambur, India, and at the True Light Chinese Lutheran Church in New York City. The Ambur Hospital will receive up to $70,000 and the New York, N. Y., Chinese Mission $75,000. The L. W. M. L. also will continue relief work carried on the past six years in India, China, Japan, and Korea.

Mrs. Sadie Fulk Roehrs of Fort Wayne, Ind., newly re-elected president of the League, is pictured with Mrs. G. B. Stelter (left), who has spent the last 25 years together with her husband in the India Lutheran Mission, and Mrs. Beulah Wong together with her daughter Laura Jean (right), members of the True Light Lutheran Church in New York.

Mrs. Stelter was one of the convention speakers, and Mrs. Wong served in the Convention Press Room.

519 new societies were added since 1949 to make a total of 3,024 affiliated with the organization in the U. S. and Canada. Other officers are Mrs. Arthur Preisinger, Chicago, and Mrs. Max Hunter, Colorado Springs, vice-presidents; Mrs. E. T. Eggert, Topeka, Kans., Mrs. Frederic J. Schuermann, University City, Mo., and Mrs. Earl Boucher, Jacksonville, Ill., recording, corresponding, and financial secretary respectively; Miss Hilda J. Trarbach, Philadelphia, treasurer; the Rev. H. G. Brueggemann, Milwaukee, pastoral counselor.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

When a Farewell Is Like a Benediction

This quartet sailed from New York August 2 to take up duties in Nigeria, West Africa. On the left are the Rev. and Mrs. Theodore Pelikan, bound for the mission in Calabar Province, Nigeria. Son of the Rev. J. J. Pelikan, Sr., Chicago, the missionary is a graduate of Concordia Seminary, Saint Louis, January, 1951. His wife is the former Betty Ann Prok, Lakewood, Ohio. Glenn R. Dallmann (second from right), son of the Henry Dallmanns of Milwaukee, taught last year at Trinity Lutheran High School, Fort Lauderdale, Fla., and will teach in the Nigerian Lutheran school. Raymond Spangenberg, to be a Lutheran high school teacher in Nigeria, is the son of Mr. and Mrs. Raymond Spangenberg, Appleton, Wis., and studied for a semester after his college education at Concordia, St. Louis.

CAREERS FOR YOUTH

(Continued from page 291)

Schmidt of the Foreign Mission Board tells about the problem of trying to locate craftsmen to help in the construction of churches and other buildings in our new mission field in New Guinea. Have you noticed the large number of churches and schools being built these years all over the country and in lands across the seas? Who will, who should design and supervise their construction but a competent architect? Many young people can offer a special service to mankind and the Church in the numerous medical positions open to men and women at home and particularly beyond the seas. Almost all of our charitable, social, and educational institutions have plans for expansion. Expansion requires added professional workers, administrators, counselors, even dietitians.

Space is too limited for an adequate description of the manifold opportunities for careers in the Church besides the traditional ministry and teaching profession. Nor can we here go into a discussion of the opportunities for workers to put their talents to use in part-time church work. New outlets for literary, cultural, artistic, and dramatic abilities are opening every day. There are challenges for anyone with personal qualities of staunch faith in our Lord, an abiding appreciation for His gifts in life, and an awareness of our responsibilities to His kingdom here on earth; there are openings for men and women in the local parish in communities of any size as well as in the larger sphere of church work. We have hardly begun to tap the resources offered when skilled specialists are directly engaged in church work!

A Great Program

Who will be ready to serve the Church five or ten years from now? Our Church's operations have grown, and our leaders are lifting their eyes to wider horizons than ever before. In the years that lie ahead, the Church under God will sorely need a large number of qualified and trained workers. In most cases they will need, besides high school training, a year or two in college; in many instances a full college training is desirable and necessary. The ability of our Church successfully to meet the challenges of the critical years ahead hinges in a large measure on the response *now* of high school and college men and women.

The list of occupations (p. 291) is merely suggestive of the areas of service and of the real needs of the Church as the picture appears in 1951. More exact information about length of education, costs, mental requirements, etc., may be obtained from the writer or from persons affiliated with the respective organization or institution.

Tent Services Make a Strong Appeal

Summer's end this year marks the end of the fifth season of evangelistic work carried on by the Southern Illinois District. From May to October for five years an evangelist and a technician have moved their tent, trailer, station wagon, and equipment systematically from one week-long stand to another in the towns and cities of Southern Illinois.

The appearance of the tent on a vacant lot in a Southern Illinois town some Monday morning in summer is no haphazard event. For weeks preceding a pastor and key laymen of one of our local congregations (either in the community or near by) have been distributing literature and information, asking church members to attend and bring their neighbors, organizing a group of singers, and generally paving the way as sponsors.

The services are just as well planned, in order to fulfill their specific purpose of attracting the unchurched and of planting in them the seeds of the Gospel. Visitors are welcomed at the door by local church members. They receive a hymnal containing universal favorites. An audience of 200 can be seated on camp chairs in the 50×45-foot tent. Dignity and friendliness are combined in the services. The regular evangelist, the Rev. A. O. Kaul, is assisted by other speakers when it is necessary for him to be on duty in his own congregati in Fairfield. A Seminarian, Delb Gremmel, serves as technician for t audio-visual equipment.

From Monday through Sunday t services go on. On Sunday even the tent is taken down, packed wi recordings, film, microphones, a screens — even cooking equipment into the trailer and station wagon. Monday afternoon the move has be made to the next spot. The missi is generally welcome, although tow vary in their response.

One of the earliest advocates, befo the war, of trailer and tent missio was the Rev. A. W. Maack Union, Mo. In the case of Southe Illinois, the Walther League purchas all the equipment. Operating fun come from District appropriations a from collections at the services.

Those who have conducted the missions find that the tent has appeal for the drifters and the u churched that services held in a buil ing do not seem to have; an atmo phere of friendliness can be eas created; the presence of a tent a the services themselves automatica provide appealing publicity; and ri results are obtained at low cost. U of a mission tent is wise use of t Church's resources.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Groerich, James G., Hope, St. Louis, Mo., Gerhard Groerich, July 29.

Ordained and Installed:

Beall, Arthur G., Bethlehem, Crawford; deemer, Harrison, Nebr., by F. C. Doc July 29.

Beckmann, Roy, Holy Cross, Hugo; Trin Genoa, Colo., by Leslie Ludwig, Aug. 5.

Eifert, Norman W., Killarney, Calgary, A Can., by W. C. Eifert, July 29.

Hassold, William J., Christ, Norfolk, Nebr., Albert T. Bostelmann, Aug. 5.

Hinz, Thomas, Bethlehem, Standish; St. Jo Au Gres, Mich., by Fred Bickel, Aug. 5.

Houser, William, St. John, Ireton, Iowa, by W. Krieger, June 17.

Sawhill, L. W., First, Spring Valley, Minn., W. C. Lohrke, July 29.

Schmitt, A. E., Peace, Taft, Calif., by Theo. Hoelter, July 29.

Ordained and Commissioned:

Brauer, Norman, Concordia, Berwyn, Ill., missionary at large of the Atlantic Distr by D. R. Ludwig, Aug. 5.

PASTORS

Installed:

Aulick, Clifford E., Holy Cross, Fort Way Ind., by Henry Abram, July 29.

Boerger, John F., Jr., Our Savior, Gord Nebr., by W. E. Harms, Aug. 5.

Brandt, Lawrence W., Bethel, Fort Dodge, Io by O. E. Weiss, July 29.

Broetzmann, Truman, Christ, Highland, Wis., Martin H. Mueller, July 8.

Deke, Arnold G., Grace, Norfolk, Nebr., by C. Rehwaldt, Aug. 5.

Hartman, E. W., Trinity, Royal, Iowa, by A Weber, July 29.

Kauffeld, Victor E., St. Paul, Cross Plains, I by Robert C. Schulz, Aug. 5.

Lichtsinn, Walter E., Trinity, Menasha, Wis., H. E. Simon, July 29.

Mueller, Charles R., Beacon, Seattle, Wash., R. Spannaus, Aug. 5.

...auer, A. F. C., Trinity, Alma, Mo., by ... Kleindienst, Aug. 5.
... Walter, Holy Cross, Davenport, Iowa, by ... Hinck, Aug. 5.
... Herbert T., Trinity, Gillette, Wyo., by ...rt Hackler, July 29.
... Henry G. M., Zion, Tampa, Fla., by ...und Lammert, July 29.
... Richard C., St. John, Sutherlin; St. Mat... Myrtle Creek, Oreg.; by W. A. Syl...er, Aug. 5.

TEACHERS

...lled:

... Cand. Gerhard, St. John, Cedar Mills, ...n., by J. H. Beck, Aug. 5.
...nann, Cand. Loren, St. John, Battle Creek, ...ebr., by Oscar C. Decker, Aug. 5.
... Cand. Albert O., Immanuel, Waterloo, ...by E. G. Meseke, Aug. 5.
... Cand. Gilbert, St. Paul, Vernon, Tex., by ... Birnbaum, Aug. 5.
...chuk, Cand. Andrew W., Trinity, Stew...on, Ill., by Walter F. Lieder, Aug. 5.
... Richard E., St. Mark, Houston, Tex., by ...in E. Keiper, July 15.
...r, A. C., St. Stephen, St. Louis, Mo., by ...nan A. Etzold, Aug. 5.
...on, Cand. James H., Salem, Elwood, ... by Arnold G. Griesse, July 29.
... Edward H., Zion, Maywood, Calif., by ... J. Boxdorfer, Aug. 5.
... Cand. Carl, St. John, Ionia, Mich., by ... Rook, Aug. 5.
...cey, Roman C., St. John, Fox Point (Mil...kee 5 N), Wis., by Louis W. Mahnke, ... 15.
...nupt, Cand. Adolph, Zion, Hufsmith, Tex., ...alvin A. Walter, Aug. 5.

Cornerstone Layings

... Minn. Holy Cross, church, July 22.
...Creek, Nebr. St. John, church, Aug. 5.
...o, Ill. Pilgrim, church, July 29.
... Rapids, Mich. Grace, church, June 10.
...ond, Va. Redeemer, church, July 15.
...n, Mo. Concordia, church, July 29.
..., Mich. Trinity, church, July 29.

Dedications

...n, Nebr. Christ, church, July 15.
...apolis, Minn. Mount Zion, church, ...l 15.
..., Ill. Bethel, church, June 24.
...ndville, Tex. Mt. Calvary, school, Aug. 5.
...mas, N. Dak. St. Paul, church, Aug. 5.
...River, Ill. St. Paul, church, Aug. 5.

Anniversary

...le, Wis. St. Paul, the 75th, July 15.

Educational Institution

...cordia College, Edmonton, Alberta, Can... will open its thirty-first school year on ..., September 16, at 3 P. M. The student ...250 for administration, board, and dor... fees. A charge of $19 is made for gen...es (athletics, library, medical, etc.) Boys ...rls desiring to prepare for work in the ...n pay no tuition fees. All others are ...d $2 or $3 per credit, about $70 to $80 ...hool year. We are urgently in need of ...boys who are ready to serve the Savior ... office of the holy ministry. Our college ...ook, containing a great deal of informa... will gladly be sent upon request. — SCHWERMANN, *Principal*, Concordia Col... Edmonton, Alberta.

Midwest Institutional Pastors

...n Forest Park, Ill., Sept. 24 and 25. If you ...n institutional pastor or chaplain in any ...e following Districts, full-time or part... you are invited to attend: Central, North... Illinois, Central Illinois, Southern Illinois, ... East, Iowa West, Michigan, Minnesota, ... Wisconsin, South Wisconsin, and Western. ...rs SPILKER, *Secretary*.

Official Notices

...or *Richard J. Torgler*, 3128 Hawthorne ... St. Louis 4, Mo., has been appointed ...r of the South St. Louis Circuit in place ...stor Hobart Meyer, who accepted a call ...nother District. — T. A. WEINHOLD, *Presi*... Western District.

July 12, 1951, the Rev. Paul Rafaj, Pres... of the Slovak Evangelical Lutheran ...h, transferred from the Slovak Evangel... Lutheran Church to The Lutheran Church ...ssouri Synod the membership of the Rev. ...el Brondos, Chatham, Ontario. The Rev. ...el Brondos is now a member of the ...io District. — WALTER O. RATHKE, *Presi*... Ontario District.

Wanted

Mission congregation, Blue Island, Ill., can use *pews, organ, altar,* and *pulpit.* Will pay reasonable price or transportation charges. Write to HOLY CROSS EV. LUTH. CONG., *Andrew Vrshek*, R. R. 2, Box 159, P. O. Blue Island, Ill.

Changes of Address

Pastors:

Anderson, Luther H., c/o Mr. Robert Walther, 2708 McKinley St., N. E., Minneapolis 18, Minn.
Arkin, Irvin A., 254 Seaman Ave., New York 34, N. Y.
Boehmke, Chaplain A. Karl, Hq. Sq. 1600 Air Trans. Wing, Westover AFB, Mass.
Broetzmann, Truman W., Box 382, Muscoda, Wis.
Bronsted, Roger L., R. 2, Glenburn, N. Dak.
Bublitz, Frederick W., 30880 Clark Ave., New Haven, Mich.
Butz, Lee A., 922 Grant St., Jackson, Minn.
Claus, Enno Theo., 4890 Balfour, Detroit 24, Mich.
Daniels, Chaplain (Lt. Col.) John F., Hq. Tech. Tng. Air Force, Gulfport, Miss.
Dreith, Chaplain J. Floyd, USN, Post Chapel Camp Pendleton, Oceanside, Calif.
Dunker, Egbert J., 0-76 Elden Place, Fair Lawn, N. J.
Eichmann, Erich O., 3834 N. E. 15th Ave., Portland 12, Oreg.
Eifert, Lorenz E., 6909 Roberts Ave., University City 14, Mo.
Engel, Theodore, *em.*, 505 Maple, Wyandotte, Mich.
Ferber, Gerhardt H., 9957 E. Daines Drive, Temple City, Calif.
Foelber, Elmer E., 2 Central Drive, Concordia College, Fort Wayne 4, Ind.
Freund, A., 3589 Heiss Road, R. 4, Monroe, Mich.
Gabram, Gordon O., 69-07 Cooper Ave., Brooklyn 27, N. Y.
Galambos, Joseph, 616 N. Harris St., Hanford, Calif.
Gauger, Walter M., Ironton, Mo.
Goehner, Edward C., 6th and Lewis, Harlowton, Mont.
Gunther, R. Elmer, 14345 S. Clarkdale Ave., Norwalk, Calif.
Hassold, William J., 713 S. Fifth, Norfolk, Nebr.
Hilgendorf, Paul A., Jr., P. O. Box 442, Indio, Calif.
Hoffmann, Chaplain B. G., 252 Christine Drive, San Antonio, Tex.
Jackson, John W., 159 E. Wood, Raymondville, Tex.
Jobst, Eugene W., Jr., 1549 14th St., S., Fargo, N. Dak.
Kalthoff, Reinhold H., 4340 Reed, Wheat Ridge, Colo.
Katt, Chaplain (Major) Alvin A., Wing Chaplain Office, Craig AFB, Ala.
Keiper, Edwin E., 6704 Long Point Rd., Houston 24, Tex.
Keiper, V. M., Magnolia Manor No. 3, Paris, Ill.
Klawitter, Harold, Box 1126, Pecos, Tex.
Kolb, Erwin J., Box 151, St. Jacob, Ill.
Korby, Kenneth F., 18 Vancouver Ave., Medford, Oreg.
Krach, Harold F., 1036 Waukazoo Ave., Petoskey, Mich.
Krugler, Richard A., Obot Idim, Uyo, P. O., Nigeria, West Africa
Kuhn, Chaplain Wesley J., 6528 Aztec Road, El Paso, Tex.
Kuolt, Chaplain Milton G., USNR, 521 Murray Dr., Jacksonville, Fla.
Kupke, Harold G., 5551 Cass Ave., Detroit 2, Mich.
Kurtz, Albert R., 63 29th Ave., San Mateo, Calif.
Lang, Edward M., 459 Knapp N. E., Grand Rapids 5, Mich.
Larson, Clifford G., RFD No. 2, Barnes, Kans.
Lehenbauer, Reginald, Casilla 21, Col. J. J. Castelli Chaco, F. C. Belgrano, Argentina, S. A.
Lessmann, Paul G., 59 E. Burke Ave., Towson 4, Md.
Lopez, Alvaro G., Cipres 123-15, Mexico 4, D. F.
Ludwig, Paul W., Jr., 116 W. Mansfield, Brenham, Tex.
Menzel, W. E., 3252 Millsview Ave., Oakland 19, Calif.
Merkens, Dr. A. G., 6236 Alamo St., St. Louis 5, Mo.
Merkens, Guido A., 1823 Basse Rd., San Antonio, Tex.
Meyer, Chaplain (First Lt.) Arthur W., 822 W. Alabama, Florence, Ala.
Meyer, Otto W., 1208 West Main, Chanute, Kans.
Mieger, Oswald W., 711 Seventh Ave., Yuma, Ariz.
Miller, LaMar, Box 116, Stratford, S. Dak.
Mohling, Duane H., 710 Arapahoe, Thermopolis, Wyo.
Mueller, E. G., 50 Alder St., N., Sudbury, Ont., Can.
Obermeyer, Walter F., 3004 Coleman, St. Louis 17, Mo.
Oldsen, Armin C., 3558 S. Jefferson Ave., St. Louis 18, Mo.
Pauling, Clarence H., 3524 Lyndale Ave., S., Minneapolis 8, Minn.
Preisinger, David A., 1705 Edgewood Rd., Baltimore 4, Md.
Reimann, Henry W., 857 Rutledge Ave., Charleston, S. C.
Schmidt, Chaplain Carl T., 3605th Nav. Tng. Wing, Ellington AFB, Houston, Tex.
Schultze, Dr. Friedrich K., *c. r. m.*, Sanctuary, Sask., Can.
Streufert, Carl A., 1900 Glenwood, Raleigh, N. C.
Streufert, Edgar H., 218 Seventh Ave., S. W., Aberdeen, S. Dak.
Teuscher, Richard A., Sawyer, N. Dak.
Teyler, A. H., *em.*, 435 Logus St., Oregon City, Oreg.
Wagner, Alvin E., Racine, Minn.

Teachers:

Einspahr, Walter, Jr., Ludell, Kans.
Ernst, Emil A., 3914 North 19th Place, Milwaukee 6, Wis.
Esslinger, Erwin H., 5048a Bancroft Ave., St. Louis 9, Mo.
Fischer, William C., 6056 Nickerson Ave., Chicago 31, Ill.
Foerster, Lloyd C., 105 Coyle Ave., Pawtucket, R. I.
Garling, Dale W., 573a Jefferson, St. Charles, Mo.
Glaess, Arnold J., 2715 Lakeview Ave., St. Joseph, Mich.
Graebner, Winfried M., 8215 Summers St., Utica, Mich.
Groth, L. G., 1402 Pine St., Pine Bluff, Ark.
Hafner, Lawrence E., 711 Monroe St., Jefferson City, Mo.
Harms, Herbert, 2975 Irving St., Denver 11, Colo.
Hartmann, Don V., Wykoff, Minn.
Heldt, Albert O., c/o Immanuel Lutheran School, Waterloo, Ill.
Hermann, Donald, 616 N. State Road, Arlington Heights, Ill.
Hillert, Richard, 2153 Salisbury, St. Louis 7, Mo.
Jackisch, Frederick F., 3217 Hoagland Ave., Fort Wayne 6, Ind.
Kaiser, Eldor C., 7320 Myrtle, Maplewood 17, Mo.
Kierbs, Ellsworth W., 3349 N. Page Ave., Chicago 34, Ill.
Koehler, Vernon H., 6727 Thomas Blvd., Pittsburgh 8, Pa.
Krallmann, Alvin C., 3319 College Ave., Alton, Ill.
Krause, Wilbert E., 2518 Buffatt Mill Rd., Knoxville, Tenn.
Leimer, Walter A., *em.*, 1523 S. Tenth St., Lincoln 2, Nebr.
Luebke, Frederick C., 814 Reeves Place, Apt. C, Pomona, Calif.
Maehr, Prof. Martin J., 144 E. Lincoln Ave., Seward, Nebr.
Mantey, A. E., 3549 Union St., San Diego 1, Calif.
Meyer, Albert, 521 S. Birney, Bay City, Mich.
Meyr, Albert E., 1406 Park St., Crete, Ill.
Meyer, Frederick A., 1228 Town Line, Beloit, Wis.
Mirow, Walter M., 1518 Lake St., Evanston, Ill.
Morlok, Walter R., 9522 Baring Cross, Los Angeles 44, Calif.
Mueller, Delbert W., Columbia, S. Dak.
Mundinger, Donald C., 1643 Clinton, Berwyn, Ill.
Nielsen, Herman F., 510 W. Elm St., Wauseon, Ohio
Obermueller, Carl T., 1744 North 25th St., Lincoln, Nebr.
Otte, Harold W., 1230 St. Anthony Ave., St. Paul 4, Minn.
Peters, William A., 13938 S. Wabash Ave., Chicago 27, Ill.
Pfitzer, John C., 5036 Devonshire, St. Louis 9, Mo.
Robinson, Wilbert, Richville, Mich.
Rotermund, Melvin, 1326 West 99th St., Chicago 43, Ill.
Schwarting, Paul M., 1511 E. Hazeldine, Albuquerque, N. Mex.
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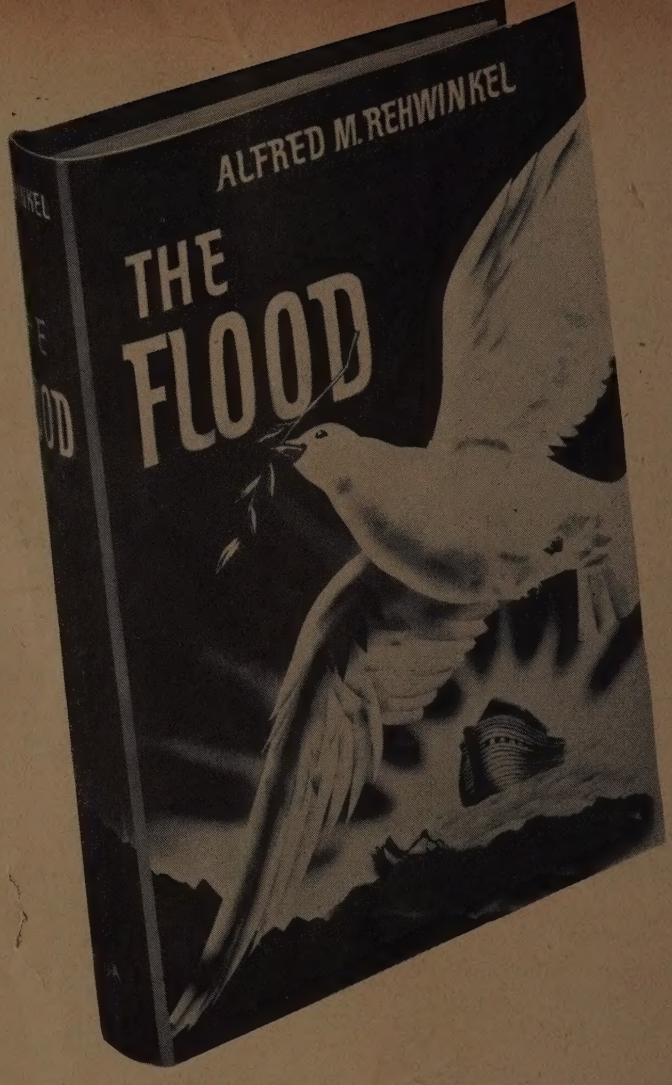

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